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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—*Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras-Thyagarayanagar.*—Editor, W. & W.

EDITORIAL

The Three Instincts

Instincts are altruistic or egoistic ones.

They are three in number.

Egoism is the subtle root, from which both lust and hate sprout forth as obverse and reverse.

The seed from which egoistic selfishness proceeds, is the Un-truth, False-hood, Error, Nescience, self-deceit, that 'I am this one particular infinitesimal body of flesh and blood and bone, among many such bodies am, therefore something quite separate from all others and from the One Self'.

This self-ish Un-truth is the ultimate source of all wrong feeling, wrong desire and wrong conduct.

This egoism affirms separate 'I ness' (as contra-distinguished from the universal 'I AM').

This egoism is said by some to become, God plus Satan, Angel plus devil in very truth.

Quite visibly, is there an angel as well as a devil in every one of us?

This Egoism is the feel of separate self and appears as a triple Desire for (1) self-preservation (2) Self-expansion, (3) Self-multiplication.

In Ved-anta they are called the three *esha-nas*; (1) Loka (2) Vitta (3) daras-suta. Buddists call them Bhava, Vibhava, Kama-trshnas; Jains know them as ahara, parigraha, maithuna-sangnas; Sufis call them the primal desires for (1) land (whence food and self-preservation) (2) Wealth (3) Wife. These are also popularly known in the West as wine, wealth and woman.

Western psycho-physiology knows them as the primal instincts, cravings, impulses, appetites of (1) Ego-complex (2) The Property-complex (3) The Sex-complex.

The Upanishads and the Bhagavata call them heart-knot, Kama-jata, tangled desire-roots which are the expressions corresponding to complex.

These three primary desires are appetites, impulses and instincts which are indeed simplexes rather than complexes.

Egoism gives rise to endless errors, wrongs, ill-wishes branching into like and dislike, love and hate, Kama and Krodha.

The counteractives of the three down-dragging appetites—the correspondingly opposed altruistic instincts, desires, deliberate resolves are those of (1) harmlessness, Non-violence, (2) non-possessiveness, non-proprietorship, voluntary poverty (3) continence.

The three altruistic instincts, corresponding, and opposite to the three egoistic ones, are to be seen in the verse.

"Not only eats but feeds also; not only
Receives confindings but gives such in turn;
Not only takes but makes gifts—the true friend."

Lust-hate are the dual shoots that sprout from the seed of selfish Egoism. So pure spiritual love and compassion spring from selfless Altruistic Universalism.

The primal desire has two chief qualities (shaktis). One 'veils' blinds the eyes to the Reality; the other

'flings' 'distracts', 'drives,' the soul towards the things of the Unreal.

If we see all in Self, Truth, Untruth, right and wrong seeing all in the self, we cannot turn our minds to sin again. We have to love God with all our heart, soul, mind, and love our neighbour as our self.

The Truth of the Unity of the Self shall make us all free of all vice, sin, doubt, fear, sorrow.

"Hard to control, no doubt, this restless mind;
Yet by 'distaste' 'disgust' for things of sense,
'Turning away from 'fleeting worldly things,'
And by 'persistent turning to' the self
Of this most fickle-mind, dragging it back
Again and yet again with resolute will
Whenever it escapes to wayward ways,
It can, no doubt, be brought under control"—(Gita).

Mind will never leave off its old habits, just as a dog will never leave off its wandering habits in spite of the repeated bad wounds it receives. We will have to thrash our shameless mind and take it to its source-Brahman.

The mind indicates the human soul; the source of basis for mind is absolute consciousness, or Atma or Brahman. It is through this mind the individual soul gathers or gains all the experiences and the knowledge of this physical plane.

The individual soul is limited by the mind which flies about in various directions in the shape of pleasure and pain, actuated by the desires and actions based on ignorance during the waking and dreaming states, experiences all these joys and sorrows and not finding any other resting place, save the Prana (Inner Self) settles down at the Prana (Inner Being which is pure).

Chhandogya Upanishad Ch. VI. 8. 2. says:

"Just as the bird tied by a string having flown in various directions and finding no resting place elsewhere settles down at the place to which it is fastened, so also the mind, my dear, flying in various directions and finding no resting place elsewhere settles down at Prana, because my dear, the mind is fastened to the Prana", (The mind indicates the human soul. Prana signifies the supreme Being Brahman).

We should control our physical body and the speech first, then slowly proceed to control thoughts. We should not speak ill of others.

We should control the Indriya of speech first. Gradually the mind will not think ill of others.

We can control our actions only when we have become moral. Our thoughts must agree with words. This is straightforwardness.

Let us practise this and derive benefits.

If we practise Satya—Truth—we will get Vak Siddhi and whatever we speak will come to pass. Anxiety will vanish. We will be free from commiting many evil actions by speaking the Truth.

Our lower mind will have to bend (to be humble) before a developed mind if it longs to imbibe its virtues.

Let us give up the three down dragging appetites and follow the three correspondingly opposed altruistic instincts mentioned above.

NOTES

CONQUEST OF THE MIND

(Swami Sivananda)

The mind can be controlled by Abhyasa and Vairagya. Abhyasa is constant effort to fix the mind on God or Atma. Vairagya is dispassion or non-attachment to sensual objects.

Enquire 'Who am I?' Do Vichara. Do mental Japa of OM and meditate on Atma. All thoughts will die by themselves. You will rest in Satchidananda. Sit alone and watch the Vrittis of the mind. Be indifferent. Remain as a Sakshi. Don't identify yourself with the Vrittis. The mind will then be under your control.

Destroy the fuel of desire, and the fire of thought will be extinguished. With the annihilation of Sankalpa, the reality of Brahman will shine. Cultivate Divine qualities such as friendliness, mercy, gladness and indifference towards happiness, pain, virute and vice. You will get peace of mind.

Don't think of the past. Don't plan for the future. Do not allow the mind to build images. Live in the solid present. Do a thing which the mind does not want to do. Do not do a thing which the mind wants to do. Don't try to fulfil your desires. Don't hope. Don't expect anything. Destroy the vicious desires through virtuous desires and destroy the virtuous desires also through one strong desire for liberation. Practice of Pranayama destroys Rajas and Tamas makes the mind steady and one-pointed. Study of religious books, Tapas, charity and Satsang with Mahatmas, Sadhus and Sanyasins overhauls worldly vicious Samskaras and paves a long way in the control of mind.

Japa of any Mantra and Upasana destroys the impurities of the mind, makes the mind inwards, induces Vairagya, helps concentration and eventually leads to control of mind and attainment of God-consciousness. In this Kali Yuga the easiest way for controlling the mind and attaining Moksha is Kirtan or singing the Name of the Lord. Food has influence over the mind. Sattwic food such as Milk, fruits etc., calms the mind. Rajasic food (meat, alcohol, etc.,) excites the mind. Take Sattwic food. Have Mithahara (moderation in diet).

Destroy evil habits by establishing new good habits. Control the lower instinctive mindthrough the higher Sattwic mind. Constant selfless service with Atma-Bhav is highly efficacious in purifying and controlling the mind.

Don't wrestle or struggle with the mind. Be regular in your concentration and meditation. May Peace, Joy, Bliss and Immortality abide in you for ever. Om Shanti.

YOU ARE THE MASTER OF YOUR DESTINY

(Swami Sivananda)

Courage is thy birthright but not fear; peace is thy divine heritage but not restlessness. Immortality is thy birthright but not mortality, strength but not weakness, health but not disease, bliss but not sorrow, knowledge but not ignorance.

Pain, sorrow, ignorance are all illusory, they cannot live. Bliss, joy, knowledge are true; they cannot die.

You are the architect of your own fate. You are the master of your own destiny. You can do and undo things. You sow an action and reap a tendency. You sow a tendency and reap a habit. You sow a habit and reap your character. You sow your character and reap your destiny. Therefore destiny is your own creation. You can undo it if you like. Destiny is a bundle of habits.

Purushartha is right exertion. Purushartha can give you anything. Change your habits. Change the mode of thinking. You can conquer destiny. You are thinking now 'I am the body'. Start the spiritual (cross) current and think "I am the Immortal, diseaseless, sexless, Atma". Think, "I am Akarta (non-doer) and Abhokta (non-enjoyer)". You can conquer death and attain the Immortal seat of supreme splendour.

By virtuous deeds and right thoughts you can disarm destiny. You have a free will to act. By exertion, Ratnakar became Valmiki. By exertion Markandeya conquered death. By exertion, Savitri brought back her husband Satyavan to life. By exertion alone did Udhalaka attain Nirvikalpa Samadhi.

Therefore, apply yourself tenaciously to Atmic enquiry and meditation. Be vigilant and diligent. Kill the thought and desires. Overcome tomorrow's evil by to-day's right exertion. Destroy unholy desires (Asubha Vasanas) through holy desires (Subha Vasanas). Slay unholy thoughts by holy thoughts and gain victory over your destiny.

Do not yield to fatalism. Do not become impotent. Stand up like a lion. Exert and attain independence or Atma Swarajya. There is a vast ocean of knowledge within you. All faculties are latent in you. Unfold them and become a Jivanmukta (Liberated soul).

The positive overcomes the negative. This is the immutable law of nature. Purushartha (self-exertion) is a mightier power. Purushartha is the lion or the elephant; Prarabdha (destiny) is the jackal or the cat. God helps those who help themselves. Vasishta asked Rama to be Purushartha. Fatalism will induce inertia and laziness. Therefore gird up your loins and exert yourself to the utmost.

May you all attain Self-realisation or Brahma-Gyana in this very birth! May you all live immersed in an ocean of bliss in an illumined state! May you all shine as liberated sages!!

STRIVE FOR DIVINE LIFE

(*Swami Sivananda*)

The perfection of being is Divine Life. The consummation of existence is Divine Life. Divine Life is a life of love wisdom and light. Let the undying melodious music of your heart's love be heard by all! Let the perfect love of your heart enthrone imperishable joy in the empire of all hearts, even of the forlorn.

Life is Love and Love is Divine. Wear the diadom of wisdom, which is the fruition of Divine Life. Quaff the nectar of love, which is the sign of exalted purity. Make your heart a stage of purity, so that the Lord of joy may sport on it. Dwell in the Divine. Live and move in it. To think of Him is to live in His Divinity. To feel Him is to have Him. Have a second spiritual birth. Live anew the immortal life and cut the thread of death. Live an altruistic life and live in all through love. Live a scientific and universal life in a scientific and universal being.

The Dawn of a New Life awaits you! The time is come! The Truth is nigh. Fear not. Be bold. Naught shall shake you! Infinite courage and immortal joy lie in striving for and realising the Blessed Light, the Light of God that surrounds you from every side. March on, march on the brilliant path of Japa, Sankirtan, service, love and meditation—this is the pathway to Divine Life! Go forward and inward, to the root of your heart! Remove the cobwebs from the neglected chambers of your heart. Now, behold the light of truth therein. All is bright as midday. The destiny of the soul will be reached soon! Glorified are you all.

The demon of the lower-self—the brutal nature in us—is the monster foe of divine life, of truth and light. Let this devil of the animal self be burnt and reduced to ashes. Let it suffer utter extinction. Let the Truth reign supreme. Break down the citadel of the egoistic self, the fort of evil propensities, by the mighty war-tanks of meditation on the Lord. Verily, to negate this sordid self and to assert the Divine Presence of God is the Ideal; to annihilate the ego and empty the heart of all dross is the supreme Aim. So negate your lower self, empty your heart. When this is done you will find yourself shining as a God, a purified man. Therefore lead a divine life and achieve the glorious end, and radiate light from your looks to all those with whom you come in contact, and above all attain indescribable peace and immortal joy.

THE SUPREME REALITY

(*Sri Swami Sivananda*)

Life is not a misery. One should live for hundred years by performing action without attachment. Life is not a bondage when it is looked with the proper light. Such a man of proper knowlegs looks on all beings as his own Self and his Self as all beings. To him everything is his own Self, and he is not affected by grief, delusion or sorrow of any kind.

The Supreme Reality is indescribable. It is beyond the reach of the mind and the senses. It is beyond even the intellect. It is the light of all else, nothing is a light to it. Speech cannot express it. Mind cannot think it. Intellect cannot understand it. Senses cannot perceive it. Such a wonderful Being is the Truth. Brahma-Jnana is not a knowledge of something but becoming Absolute Knowledge Itself. It is the Infinite subject, if speech can be permitted to express like that. It is an experience and not a perception. It is absoluteness and is, therefore, beyond the conception of duality and pairs of opposites. The greatest blessedness is to know That, and he is an unfortunate man who dies without the knowledge of it.

Mortal things are ephemeral and so are not worth pursuing. Even a whole life of many years is only very slight. It is nothing. There is no use of enjoying objects. Man is not satisfied with wealth. He craves to become immortal even against his own conscience. Unfortunately he pursues after the pleasant as against the really good. The good is one thing and the pleasant another. The one liberates and the other binds. One should not catch the pleasant though it is tempting for a moment.

The Atman is not born, nor does It die. It has not come from anywhere and it has not become anything, Unborn, constant, eternal, primeval, this one is not slain when the body is slain. This Atman is hidden in the deep core of the heart of beings. It cannot be attained by any amount of reasoning, study or instruction. It comes only through the Supreme Grace. A man of bad conduct, who has not ceased from crookedness, cannot hope to attain the Atman.

The road to the Supreme is clothed with pricking thorns. It is sharp like the edge of a razor, hard to tread, a very difficult path. It can be trodden only with the help of knowledge obtained from men of wisdom. Knowing That, one is liberated from the terrible mouth of death.

The mind and the senses always run outwards. Only the man of self-discipline and perseverence can gaze inward and experience the state of the Atman as it really is. The children who have no knowledge of the Truth, run after external pleasures and they fall into the net of wide-spread Death. Only the wise, knowing the state of Immortality, seek not the Stable Brahman among things which are impermanent here.

One need not be anxious to possess things of the world. Whatever is here, that is there, whatever is there, that is here. He obtains death after death who perceives diversity in the world. There is nothing many here actually. The one Supreme Substance appears as many things, clothed in different names, forms and actions.

The Atman or the Brahman has no connection with the world of change. As the sun is not sullied by the faults of the eye, the Antaratman is not sullied by the defects of the world. As one fire has entered the world and becomes corresponding in form to every form, so the One Antaratman of all things is corresponding in form to every form, and yet is outside all these.

The goodness, the light, the pleasure and beauty of the world is not to be found there even in name. Even the splendour of the Sun and the grandeur of the creator is superseded by the Absolute. That state is experienced when the senses cease to work together with the mind and when the intellect does not move, and when there is mere consciousness. When all desires that are lodged in the heart are liberated, then the mortal becomes Immortal. Here in he attains Brahman.

MARRIAGE AND DIVORCE

Sri. R. S. Sankariar B. A., B. L.

Most of the Speakers in the Parliament have conceded that divorce is common in the working classes governed by custom. The objection comes quite legitimately—from the orthodox religious minded members that religious pledges are now more violable. Marital relationships existed from before religious faith. The religious doctrine is only that a person should repay the (PITRU-RNA) debt to ancestor by begetting issues. Formalities are really socially accepted rules of evidence. As religious begotry grew stronger, rituals were added to reinforce the inviolablity of marital pledge with added fear of divine displeasure. The obsolete forms of marriage discredit these objections.

I. Now we must consider the effect of the proposed law on the communities among whom divorce is socially accepted as proper and lawful. If we make this law applicable to all those classes also then at one fell stroke we create the greatest injustice to those communities. They are now able to separate by mutual consent when co-existence becomes impossible, and without any infidelity being a condition precedent. They are eligible for remarriage without any social disability. If the law applies, they are driven to costly litigation, involving also recourse to distant courts, giving up their work. In practice this will be a barrier to those people. This law will make illegal what now is legal. Further these people may not know their customary divorces are made illegal. They will continue as before. The result may be a flood of bigamy prosecutions, or the law will be dormant. The parliament owes a duty to the vast masses of people among whom divorce is legal. The parliament must avoid making their legal divorces illegal and expose them to criminal prosecutions at bigamy.

II. The orthodox objections cry out "Religion in Danger." They can be satisfied by making it optional to the married couple to accept the law. They can so elect by (i) marrying by registrations, or (ii) if they are married in any other way, by registering their marriage. There is provision for, already married couples to effect registration of their marriage, when they elect to be governed by the law applicable to registered marriages. This proviso will cut the ground from under the feet of the Hindu Sabah objectors.

III. The christians of other than Roman Catholic faith, are gradually preferring registered marriages to Church Weddings. Similarly we may expect in course of time, in our country, the people prefer registered marriage, to the costly wasteful sacerdotal weddings. Social laws can be beneficial only if they satisfy the needs and judgment of the people. Coercive laws will only create unrest, and affect the loyalty to the Government.

IV. I sugggest the addition of a proviso as follows to the section on *Divorce.*

Proviso: The right to have recourse to relief under this section is open only to those whose marriage is registered under this Act, or any other enactment for registrations of marriage. (2) married people who later get their marriage registered under this Act.

V. I suggest that the TITLE may be INDIAN MARRIAGE ACT, instead of HINDU, and the dropping of the definition of HINDU. It may be a duplication of the law as to Christians. But we must aim at the disappearance in our country—in course of time—of any separate law for Christians. We must proceed in such a way that Religion does not enter the realm of legal relationships of the citizens or our SECULAR BHARAT UNION. If the title is INDIAN, not HINDU, then the proviso will enable even moslems to elect to be governed only by this Divorce law and give up the TALLAQ.

VI. When either party is afflicted by incurable disease and their marriage is not registered, we must leave it to them to elect for divorce by agreeing to get their marriage registered as a step towards seeking separation. As to other courses, the existing law for maintenance for the unwanted wife, may be made more liberal.

VII. Finally, it is hoped that the members of Parliament will study the Marriage law of the Chinese Peoples Republic. That is most consonant with human justice and Social Duty.

HEALTH

TULSI

MENACE OF MALARIA

Indian Plant's Curative Effect

(*By Mr. Ghanshyam G. Advani*).

" There is no aspect of life in this country which is not affected, either directly or indirectly, by malaria. It constitutes one of the most important causes of the economic misfortune, rendering poverty, lowering the physical and intellectual standard of the nation and hampering economic progress in every way."

This statement was made by Dr. P.F. Russell, M.D, investigating officer of the Rockfeller Foundation, addressing a meeting of the Madras Rotary Club, on " Some Factors Maintaining Malaria."

Quinine's Use

Quinine, he continued, abundantly distributed in rural areas would minimise the ravages of malaria, but, he pointed out, quinine offered no solution to the problem. There was need for some new and cheaper methods for controlling rural malaria.

At the first meeting of the Central Board of Health, the Chairman of the meeting stated, that the number of individuals who suffer rom malaria in India is conservatively estimated at a minimum of ten crores. He further stated, that the total production and importation of Cinchona Alkaloids in India is only two lakh pounds, which, he admitted, is totally inadequate for the requirements and too dear for millions of sufferers from malaria.

On the basis of fifteen grains per week for five months from July to November, as recommended by the Red Cross Society, as the minimum prophylactic dose against malaria, India needs quinine worth at least twenty crore rupees, yearly.

" Tulsi Plant "

In India, since times immemorial, *tulsi*, often called the " Plant of life," has been recognised and used as prophylactic and curative for fevers. Its use is, perhaps, as old as the Aryan civilisation itself. Several modern scientists have experimented with this plant and testified to its highly valuable properties. Sir George Birdwood, a former Governor of Bombay, in his letter to *The Times*, London, dated April 29, 1904, stated that he ordered *tulsi* to be planted all over the area, now known as the Victoria Museum Gardens, one of the most malaria infested quarters of Bombay, with the result that the plague of mosquitoes abated immediately and malaria disappeared. This was at the time when no one knew about the mosquito-malaria theory.

Every part of the *tulsi* plant, leaves, flowers, seeds and the roots are useful for several minor ailments of the body. If the various Government Departments, Railway authorities, municipalities, district local boards and other public bodies, zemindars, mill and ginning factory owners and other employers of labour, take steps to popularise the use of *tulsi* plant, encourage the cultivation of *tulsi* in their gardens, parks, fields etc., and make it available to their employees and the public, then we can go a long way to solve the malaria problem.

Appeal to Europeans

I would particularly appeal to the European employers to give a trial to this plant. I would be prepared to supply them a reasonable quantity of suitable seed for planting *tulsi*. The rainy season is the proper time for planting.

Any one interested in this great problem can get copies of (1) the English pamphlet, "Malaria Problem: An Inexpensive Solution," (2) Pamphlets in Sindhi or Gujerati, giving about 45 prescriptions, with *tulsi* leaves, flowers, seeds and roots as the chief ingredients. I sincerely believe, that, with proper propaganda and necessary co-operation of the authorities concerned, the cultivation, sale and even export of *tulsi* can be done on commercial basis, giving employment to large number of different classes of people.

Tulsi "The Plant of Life"

Tulsi plant, if properly grown and cared for, can grow to a hight of 3 to 4 feet. The proper time to plant Tulsi is during the monsoon season. It will grow in almost any soil and thrives better in the shade than out in the Sun-shine. Of the different varieties of Tulsi, the one known as "Krishna Tulsi" or "Sham" or "Kali Tulsi" is considered by the physicians and the scientists to have higher and better Medicinal and Germicidal properties. The prescriptions given in this pamphlet will give, decidedly better and quicker results if "Krishna Tulsi" is utilized. Tulsi has been called "The plant of life" on account of its manifold qualities, and it is for us to make full use of this wonderful plant, which, is easily available in, practically, every part of India, and even in other countries, where Indians have migrated.

KRISHNA TULSI

Extract from "Indian Medicinal Plants"

By

Lt-Col. K. R. Kirtikar, F. S. L., I. M. S. (Retd.) & Major Basu, I. M. S. (Retd.) & I. C. S. (Retd.)
Part II Pages 1014-1315.

971: O. Sanctum, Linn. H. F. B. I. IV. 606; Rox. b. 463.

Sans:—Purusa, ajaka, tulsi, manjarika, Bharati, bhulaka, Divya, Krishna mula.

Vern:—Kala-tulsi, tulsi, baranda, varanda (Hindi); Kalatulsi tulsi (Beng.) Bantulsi, tulsi (Pb.), Tulsi (Bomb). Tulsa (Mar.); Tulasi (Guj.); Tulasi (Dec); Tulasi alangai, pirandam (Tam.) Tulasi, Krishna-tulasi, gaggera chetu (Tel.); Tulashi-gida (Kan.); Niella tirtua, Krishna tulsi, Nallu Tirtta (Malay), Lun (Burm.); Mudurtulla (Sing.).

Habitat:—Throughout tropical and hotter India.

A strongly-scented, perennial, herbacious erect plant 1—2 ft. high, Softly patently hairy.

Uses:—The leaves have expectorant properties, and their juice is used by native physicians in catarrh and bronchitis. This preparation also is applied to the skin in ring-worm and other cutaneous diseases. An infusion of leaves is used as stomachic in gastric disorders of children and in hepatic affection. The dried leaves are powdered and employed as a snuff in Ozæna. They are also an effectual means of dislodging maggots. The root is given in decoction as a disphoretic in malarial fevers. The seeds are mucilaginous and demulcent, and are given in disorders of the genito-urinary system. The juice of the leaves dropped into the ear, is said to be good remedy for ear-ache.

The Mosquito-Plant:—Ocimum Viride.

Sir George Birdwood writes to the "Times" under date April 29th, 1904—

"When the Victoria gardens and Albert Museum were established in Bombay, the men employed on these works were, at first, so pestered by mosquitoes and suffered so much from malarial fever, that, on the recommendation of the "Karbari" "manager", the whole boundary of the gardens was planted with Holy basil and any other basil at hand, on which the plague of mosquitoes was at once abated, and fever altogether disappeared from among the resident gardeners and temporarily resident masons. The site of the gardens had ever before been one of the worst malaria ridden spots on the island of Bombay. No one in those days knew anything of the "Mosquito-Malaria theory" of today. I myself used myrrh as a protection against mosquitoes. They never came near any bed in which a little myrrh was burnt or a little tincture of myrrh sprinkled when retiring for the night. I never knew natives who used much cinamon or cloves, etc., in their daily diet ever take malarial fever or die of cholera."

K. R. Kiritkar's note on Sir George Birdwood's remark:—

Sir George Birdwood speaks of the Holy *Basil*. It is the Tulsi plant—the Ocimum Sinctum Linn. Among the "other Basils" he speaks of is our Sabja plant Ocimum Basilicum, Linn. I think it therefore, to include Sir George's remarks under either O. Sanctum or O. Basilicum.

Ocimum Viride Wild., Enum. Hort. Berol 629—is from Tropical Africa See p. 326 Facs. III Hooker's Kew Index, 1894.

(i) Ocimum Febrifugum Lindl. in Bot. Registered Tab 753 is given as a Synonym by Hooker in the same index Kewenses at p. 325 of Ocimum Viride.

(ii) Ocimum Hoptodon, Beaum. Fl. Owar 11-59 to 94 is also a synonym given by Hooker at the same page.

THESE LETTERS SPELL GREATNESS

O

H R M

They heal the Soul and body

PRESCRIPTIONS

FEVERS

(1) Macerate well in a stone or a China mortar five tolas leaves of Tulsi and two tolas black pepper. Make pills of the size of a pea and keep them in the shade to dry. Take two pills with water three times a day. These pills are benificial for every kind of fever.

(2) Macerate one tola Tulsi leaves, 15 black peppers and a little sugar candy. Take this with a little water on empty stomach in the morning for a few days.

(3) 5—7 Tulsi leaves macerated with 5—7 black pepper and taken with a little water two or three times a day will cure Malarial fevers.

(4) Mix thoroughly 25 tolas, juice of Tulsi leaves with 50 tolas pure honey, strain through a clean muslin cloth and keep for a week. For influenza, take from 30 to 60 drops according to age, twice a day, in the morning and evening.

(5) Macerate 5 tolas each of Tulsi and Neem (Margosa) leaves with two and a half Tolas black pepper. Make into pills the size of a pea and keep in shade to dry. These are beneficial for those suffering from enlarged spleen.

(*Note*) if the pills in prescription Nos. 1, 2, 3 and 5 are prepared from the juice of the Tulsi and Neem leaves, their action will be quicker. Method for extracting Juice is given at the end.

Diseases of the Digestive Organs

(6) Mix one tola juice of Tulsi leaves with equal quantity of juice of fresh ginger rook. For pain in the stomach take 2/3rd of a tola every four hours.

(7) Vomitting in children can be cured by giving them Tulsi Seeds one Masha (1/12th of a tola) to 4 Mashas, according to age, with pure cow's milk, 2, 3, times a day.

(8) Wind in the stomach and pain caused by it can be relievad by taking, in the morning and evening, about 10—12 black pepper macerated with half tola juice of Tulsi leaves with pure cow's milk. Make fresh every day.

(9) Mix half Masha pure Ammonium Chloride (Naushadar) with 2½ Tolas juice of Tulsi leaves. Taken once in a day in the morning on empty stomach, it helps to clean the alimentary canal and cure the pains of the Digestive organs.

(10) Two and a half Tolas juice of Tulsi leaves mixed with half *Masha* rock salt, taken in the morning on empty stomach, expells the worms from the intestinal canal of the adults. In case of children, mix half Tola Tulsi juice with two Tolas of pure cow's milk and give it twice or thrice a day for few days. This will destroy the worms and their eggs.

(11) For any sudden attack of Diarrhoea mix two and a half Tolas of Tulsi leaves juice with quarter pound of Curd and take once a day for 2 or 3 days.

(12) Macerate 3 Mashas each of Tulsi leaves juice and cardamum, 5 Mashas eaeh of black pepper and dried Ginger root, and, mix with 12 Mashas old jaggery (Gur). Make into pills of the size of small berry. One pill taken in the morning and evening cures indigestion and increases appetite.

Diseases of the Skin Boils and Wounds

(13) For eczema and ringworm, mix equal quantities of Tulsi leaves juice and lemon juice and apply to the affected part for a few days.

(14) Tulsi leaves macerated with wheat flour and little water and applied as a warm poultice will relieve swellings and the Bubo in the groin.

(15) Five leaves of Tulsi macerated finely with 4-5 leaves of the "Chaste Tree" and taken with a little water, once a day on an empty stomach will often cure Rheumatic pain.

(16) For urticaria or nettle rash, mix equal quantities of juice of Tulsi leaves and vinegar with pure butter and apply 2 or 3 times a day.

(17) Pound equal quantities of dried Tulsi roots and flowers, strain through fine muslin cloth and use for cuts, bruises and wounds.

For Bodily pains, Snake-bite and Scorpion's stings

(18) For pain in the ear and discharge of pus from the ear, warm a little juice of Tulsi leaves and put a few drops in the ear for some days.

(19) For snake-bite, give the person two handfuls of Tulsi leaves to eat. Macerate the Tulsi roots and apply to the part bitten. On account of the poison this will turn black. Remove the poultice and apply another and so on till it ceases to turn black, when it may be considered that all the poision has been neutralised and extracted. For scorpion sting, bruise in the palm of your hand a few leaves of Tulsi and apply to the part stung. The pain of the sting will be relieved much quicker, if a few drops of Tulsi leaves are put in the ear on the side opposite to the part of the body stung *i.e.*, if the sting is on the right foot or hand, then put the juice in the left ear and *vice versa*. This treatment has been tried in very large number of cases with remarkable results.

(20) For piles, macerate Tulsi leaves and apply as cold poultice on retiring at night. In the morning wash with "Tri-Phula" water. Method for preparing this water is given at the end.

(21) Eor head-ache due to cold, macerate about one tola Tulsi leaves with half a tola dried Ginger root and a little milk, preferably cow's milk. Warm this and apply as poultice to the head. But, if the pain is due to heat, then macerate half Tola, each of Tulsi leaves and shavings of Sandal wood and little camphor and apply to the fore-head.

(22) To relieve sore-throat and ulcerated mouth, boil one Tola Tulsi leaves, in about one pound of water for half an hour. Strain and leave to cool. Gargle with this infusion 3-4 times every day for 2 or 3 days. Prepare fresh infusion every day and use it lukewarm.

(23) For inflamed and bleeding gums mix a little dehydrated Alum with a few drops of juice of Tulsi leaves and gently massage the gums with it. Gargle with lukewarm water afterwards (Dehydrated Alum is prepared by heating it on a metal pan, when its moisture evaporates leaving a white, flaky mass, which is very light and easily powdered.)

Brain Tonics

(24) Macerate in a stone or china mortar five Tulsi leaves, seven sweet almond kernels, four cardamums with a little water, strain and drink. This is an excellent brain tonic and is equally beneficial for improving the digestion. This preparation must be used continuously for some time.

(25) Juice of Tulsi leaves taken with Sugar candy will relieve giddiness and "Swimmings" of the head.

(26) Powder the dried flowers of Tulsi, strain through fine muslin cloth and bottle. Use this as snuff for headaches.

Diseases of Eye

(27) For dimness of the vision and "Spots before the eye" mix equal quantity of Tulsi leaves juice and pure honey, put two or three drops in the eyes once or twice a day.

(28) For "Night-blindness" mix thoroughly half Tola Tulsi juice with half Tola pure honey and half Masha dehydrated Alum. Apply this to the eyes with a thin Silver or glass rod or put in 2-3 drops in each eye once a day for a few days.

(29) For granulations in the eyes (Trachoma) pound very finely, (after removing the stone) some "Kabuli" Myrabolna and strain through fine muslin cloth. Mix thoroughly half a Tola of this powder with one Tola each of Tulsi leaves juice and lemon juice. Make into small pills and dry in the shade. Dissolve one pill in pure Rose water and put 2-3 drops in the eye for some days.

Diseases of the Women

(30) For Menorahagia or excessive menstruation, take about half a Tola Tulsi seeds with warm milk, preferably cow's at night time for some days before the menses.

(31) To relieve pains peculiar to women mix two, Tolas jaggery (*Gur*) with a little water. Strain, and mix with one Tola Tulsi leaves juice. Drink this twice a day in the morning and the evening. Make fresh solution every day. Tampon (*i.e.*,) cotton wool wrapped in a clean piece of muslin or linen) dipped in Tulsi leaves juice and inserted in the parts and left inside for a few hours at a time, will also relieve pain.

(32) Macerate very finely, Tulsi leaves and apply as warm poultice to relieve swelling of the breast.

Tonics

(33) Pound finely Tulsi Seeds and mix them with equal quantity of Jaggery (*Gur*). Make into pills of the size of a pea. Take two pills in the morning and two in the evening with little water and enjoy the pleasures and happiness of "youthful life."

(34) Three Mashas of Tulsi Seeds taken mixed with a little Ghee (clarified butter) and pure honey, serve as an excellent tonic for the brain, nerves, blood and the muscles.

These tonics give better and more permanent results than the much advertised glandular and "rare herbs" etc., tonics.

(35) As prophylactic and preventive for cold, catarrh, lassitude, fever, indigestion etc., and as a general Tonic, boil one Tola Tulsi leaves juice with one pound water till about half a pound water is left. Cool and drink when lukewarm. Make fresh drink every day.

(36) For fainting and hysteric fits, put 2 or 3 drops Tulsi leaves juice in each nostril and rub the hands and feet with this juice.

Syrup for cold, catarrh and cough

(37) Mix 25 Tolas Tulsi leaves juice with 12 Tolas water and 1½ pound sugar candy and prepare a syrup. Take 60-100 drops (1-1½ dram) three times a day. Prescription No. 3 will relieve cough, sore-throat and affections of the lungs. Prescription No. 6 is beneficial for cough and Asthma. Chewing a few Tulsi Seeds with Sugar-Candy will often prevent and ease paroxyms of Asthma and Bronchitis.

Diseases of the nose and throat

(38) Mix a pinch of Rock Salt in a tea-spoonful of Tulsi leaves juice and put 2-3 drops in each nostril, once or twice a day. This will kill the worms (Maggots) in the Nasal cavity.

(39) Bleeding from the nose can be stopped by dipping a little cotton wool in the Tulsi leaves juice in which camphor has been dissolved and putting it in the nostrils.

(40) Excessive Salivation can be relieved by chewing 2-3 leaves of Tulsi.

(41) For pain in the Molar teeth, press in the cavity one or two Tulsi leaves.

(42) A little opium mixed with Tulsi leaves juice and applied to part affected will relieve the pain and neutralize the poison of a bite by mouse.

For enjoying good health

(43) Macerate thoroughly three Tulsi leaves with three black pepper and little water. Drink this on empty stomach every morning.

For Destroying Bed bugs

(44) Drop a little Tulsi leaves juice in the creases and cavities of the Bedding, sofas, chairs, etc., where these bugs may be hiding and have laid their eggs. The juice may also be applied with a small, camel hair brush.

Confection of the Tulsi leaves

(45) Macerate thoroughly Tulsi leaves with about half their weight of sugar and bottle. About a table-spoonful or so of this excellent, sweet smelling confection taken with a little milk at bed-time acts as a non-griping and non-habit forming laxative and cures, in due course of time, enlargement of spleen. The quantity may be increased or decreased according to requirement. This confection can be kept, if properly prepared, for several days without spoiling or getting rancid.

GROW MORE TULSI

(Published hereunder is a copy of a letter dated 13th March 1955 addressed by Bahrin (Persian Gulf) Branch of the Divine Life Society to the Secretary, Ministry of Health, Government of India. Even today in those Hindu families who have not luckily come under the sway of civilization, Tulsi is worshipped with true reverence. In this and such religious Acts of the Hindu was involved a way of perfectly healthful living. This and the following article explain why Tulsi comes to be so worshipped—if an explanation is needed.)

We read voluminous description about the material and spiritual benefits of the Tulsi plant in Ayurveda as well as in other scriptures of India. In addition to its being highly sanitary (the fragrance that wafts in the air is germicidal and musquito repellant). It used to be prescribed by Vaidyas (either crushed leaves, juice or decoction) almost in every minor ailments both externally and internally.

Even for ordinary healthy persons, its daily use in some form is considered not only prophylactic but also tonic, especially the black Tulsi plant.

Due to the Western impact, it appears that the usage of this plant is forgotten and it is high time that adequate steps be taken to popularise it once again. In fact, this plant used to flourish in every Indian home some centuries ago but after the growth of towns and cities and onslaught by foreign civilizations, it has been left to itself.

As health of a country is considered to be its real wealth and as Tulsi plant can be made to contribute substantially in this direction, it is imperative that this cheap, yet rare, herb be brought to active use. So is the importance of Bilva tree. It is, therefore, suggested that a committee of experts be appointed to explore means with a view to introducing the usage of these plants in the daily life of an Indian, say, by way of beverages, aerated waters, soft drinks, jams, vitamin tablets, etc. If coco-cola could be so popular, why not Tulasi or Bilwa juice in some diluted form? Also these plants be widely grown in city gardens, parks, private and public residences, office and school compounds, and other convenient locations.

This way, I feel, that we shall be invoking the help of Mother Nature to improve the standard of health in our country.

TULASI

Its Therapeutic Value

(Kaviraj Sri Sukhram Prasad, B. Sc., Ayurvedcharya)

Tulasi is the most sacred plant of the Hindus and it is found throughout India. It is reared with great reverence in Hindu homes for ceremonial and religious purposes. Its roots, leaves and seeds are used as medicines in various diseases. The leaves contain a yellowish green essential oil which, if kept for a time, crystallises and is then known as Basil-camphor. The essential oil contains a terpene. The root is febrifuge, the seeds are mucilaginous and demulcent. The dried plant is stomachic and expectorant. Leaves are anticatarrhal and expectorant.

Cure for Malaria: Tulasi plants have the properties of driving away the mosquitoes. It has been found by experiments that if the body is pasted with the juice of Tulasi, mosquitoes never come near it. Regarding this property of Tulasi the following extract from the pen of George Bridegroom will be of great interest:

"When the Victoria Gardens and Albert Museum were established in Bombay the men employed on these works were at first so pestered by mosquitoes and suffered so much from malarial fever that on the recommendation of the Hindu manager the whole boundary of the gardens was planted with holy basil (Tulasi) and any other basil at hand, on which, the plague of mosquitoes was at once abated and fever altogether disappeared from among the resident gardeners and temporarily-resident masons."

The decision of the Imperial Malarial Conference is also in favour of Tulasi being a good remedy for Malaria. In Ayurvedic texts as well, Tulasi is mentioned as a good remedy for malarial fevers.

The juice of the leaves of Tulasi if taken with powder of black pepper cures malarial fevers.

Besides malarial fevers, Tulasi may be used with great advantage in a variety of diseases. Its leaves mixed with lime-juice are used as a paste in ringworm and itches. They soften the skin, remove the black spots of the face and will increase its beauty. It is also a good remedy for leucoderma. The dried leaves are powdered and used as a snuff in ozoena. The leaf juice poured into the ear is a first rate remedy for ear-ache. An infusion of the leaves may be used in gastric disorders of the children and also in hepatic affections. Fresh juice mixed with a little cardamum checks all kinds of vomiting. One *tola* of fresh juice mixed with one *masha* of the powder of black pepper taken in the morning is a first class preventive measure for all kinds of fevers. Tulasi should be immediately taken after snake-bite and a paste of its root in butter should be applied at the bitten spot. When the colour of the paste changes from white to black, the paste should be removed and another applied. Thus the whole poison is said to come out.

Tulasi is a very good remedy for cold and cough. A decoction of the leaves with the addition of sugar and a little cow's milk is a good substitute for tea and may be taken to remove the fatigue and to avoid cold and cough. The following prescription is a very good remedy for whooping cough and I have myself experimented it upon several of my patients with good results:—

Take 'Manjar' of Tulasi-½ tola, Bach-½ tola, Peepal-½ tola, Mulhati-½ tola; and sugar 2½ tolas and boil them in half a seer of water till the decoction is reduced to half a seer. One teaspoonful of it should be given to children five or six times a day.

The seeds of Tulasi have also very peculiar properties. They thicken the semen and increase the potency. A large number of young men these days suffer from seminal trouble leading to impotency. For these people who cannot afford to get themselves treated by competent Vaidyas and purchase costly medicines, I give below a simple prescription, well-tried by me upon several of my patients:—

Powder of the seeds of Tulasi-18 grains; Purana Gura (old molasses) —36 grains, mix the two and take it with fresh and pure cow's milk both morning and evening.

The medicine if continued for some time, will undoubtedly bring good results, provided attempts are made to live a life of abstinence, simplicity and purity.

The root of Tulasi taken with betel leaves is a very good remedy for checking involuntary emission of the semen.

There is no wonder, if, on account of such properties, Tulasi is considered in high esteem as a first class substance of sanctity and is worshipped in every Hindu home in India. Everybody should cultivate this plant near his house as its fragrance purifies the air and the plant itself can be used in a number of ways.

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